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THE CLEVELAND CONFERENCE

The August 3 Tien Feng has an article entitled The New Plot of American Imperialism as seen in the Cleveland Conference. It is written by Pao Ch'ing (evidently a pseudonym), a man who seems to have had access to quite complete reports about the Conference. However, he starts out with the initial mistaken assumption that since Dulles and Finletter were prominent speakers at the beginning of the Conference, and since Gross was Chairman of the section dealing with Chinese questions, the Conference must have been under the control of the U. S. State Department from first to last. Actually, the Conference pronouncements on the question of China were very distasteful to the State Department.

The Conference statement recommending recognition of mainland China, while at the same time safeguarding the rights of the people of Taiwan, was taken as upholding the "two-China" position, and the writer thinks of this as the new State Department line. "But we must point out that there are many American Christians who do not have any ill feeling against China, and are opposed to their Government's hostile attitude. The trouble is that they have been so long exposed to their Government's reactionary propaganda that they do not recognize the insidious nature of this two-China proposal, and so are inclined to accept it. But they are quite distinct from the imperialists; they are not imperialist agents within the church, and so we hope that they will soon come to see the right and wrong of this question, and recognize that the two-China proposal is a serious infringement of China's territorial rights."

Cleveland's expression of the hope that mutual recognition and cultural exchange will result in a "change" in the Communist attitude is taken as an admission that America would use the restoration of relations as an opportunity for subversive activities. But here again the writer recognizes that many American Christians do not have such a destructive purpose, and are interested only in the restoration of Christian fellowship. In fact, he says, "for several years, in spite of American imperialist opposition, there have been a number of friendly exchanges between Chinese and Americans (he does not specify what), and these have been very useful in fostering a spirit of friendship."

"Here let us say something about the question of the relation of American and Chinese churches. The evidence shows that American imperialism hopes that after the establishment of diplomatic relations with China, the churches of the two countries may resume friendly relations. But when American imperialism speaks of resuming relations, its purpose is quite different from the warm friendship which the great mass of American Christians wish to express. The great mass of American Christians are at one with Chinese Christians in hoping that the churches of the two countries might be more closely brought together, and have true fellowship in the Lord; but the Dulles party hopes to use this resumption of relations to make the Chinese

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

church the arena for subversive activities. Truly they cannot forget the way they used the Chinese church for over a hundred years. But their wild dream of doing that again will never be realized. The enslavement of China by American imperialism is gone for good. As for future friendly relations of the churches in the two countries, that is the earnest desire of Chinese and American Christians alike, and is something which American imperialism can neither hinder nor destroy."

The writer then advances his own explanation of why it is that American imperialism, which in the past has always stood for one China, namely, Nationalist China, should now change its tactics and push the two-China idea. His explanation is that 1958 was such a disastrous year for America that it has had to moderate its ambitions. He refers to the British and American fiasco in Jordan and Lebanon, America's unsuccessful action against China in the Taiwan Straits, mounting unrest at our very doorstep in Latin America, and economic recession and increase in unemployment within our own borders, and goes on to explain that these conditions have caused a mounting discontent with the Dulles policy of aggression. Some of this discontent comes from people of good will, including Christians, and some from the reactionaries themselves, who are divided and confused about their own policies.

He concludes by warning Chinese Christians to be on the alert against the insidious plotting of American imperialism. Ten years' experience, he says, have convinced Chinese Christians of the superiority of the socialist system. As for imperialism, the more it agitates the more it hastens its own ultimate destruction.

DENUNCIATION OF MISSIONARIES

There has recently been a new outbreak of denunciations of the missionaries who used to work in China. The August 3 Tien Feng is especially full of such material. For one article they go back to the Rev. Carstairs Douglas, English Presbyterian missionary in the Amoy region during the middle of the 19th century. Another article attacks Mr. R. A. Rogers of the same mission, who died in Hong Kong in 1946. Methodist missionaries W. N. Brewster, F. S. Carson, and J. W. Hawley, all of the Hinghwa Annual Conference, are portrayed as aggressive imperialists. Two missionaries of the Church Missionary Society in Chukih sien, Chekiang, William Browne and one I couldn't identify (Ho Yo-hang) are condemned for having thrown their weight around in local matters.

In the July 20 number a theological seminary New Testament professor Lin Szu-hang is condemned for alleged un-Christian interpretation of the New Testament at two places. The post-war Reatz orphanages are condemned as just being for the purpose of making people like America. Statements by F. D. Gamewell and E. W. Wallace, secretaries of the China Christian Educational Association, are cited in connection with the May 30 episode, showing how they tried to suppress legitimate patriotic demonstrations in Christian schools.

W. B. Djang (Chang Pe-huai) has a two page article showing how such missionaries as Short and Busby tried to make plans in the fall of 1950 for the circumvention of Communist control of Christian literature. Frank Short of the London Missionary Society came to Shanghai in the fall of 1950 and held a conference for this purpose. Mr. Djang adds, "As for me, I was like Eve and thought this apple was good to eat." He does not need to add who Mr. Short is in this comparison. Mr. Busby is also accused of trying to get Dr. Searle Bates' anti-Soviet book Religious Liberty published in Chinese, and of putting books with such titles as "The Kremlin Terror" in a library of English books for the use of literature workers in Shanghai. Then there was a plan for each mission board to have at least one representative living in Hong Kong who would try to keep in touch with the literature situation in Shanghai.

DR. HENDRY'S REPORT

In the March 16 Bulletin I reported on the visit to China of Dr. Charles E. Hendry, Director of the School of Social Work, a report based on Endicott's summary of Hendry's six articles in the Globe and Mail. This summer Dr. Hendry wrote another series of articles on the same subject, and evidently considerably more critical of the new regime than the first series was. The second article in this series is devoted to a statement of "six major points on the minus side." These are:

1. The mind of the individual has taken a terrific beating. Education in life values has been replaced by indoctrination.
2. Conformity is not a matter of convenience but of compulsion. In its extreme form it exhibits itself in successive reigns of terror.
3. Conformity has been mistaken for cohesion in China.
4. Good has been equated with goods. (Here he admits that China is not in this respect too different from capitalist countries.)
5. Privacy has been virtually eliminated. An individual scarcely dares to have an independent idea or opinion, much less express it in the presence of others, even members of his own family.
6. China practices physical isolation and psychological insulation as a matter of social policy. He says that he was not asked a single question about Canada all the time he was in China.

He concludes this statement with the words, "The individual must lose himself in the mass, think with the mass, and move with the mass."

MISSIONARY NEWS

Recent deaths: Mrs. J. W. Dyson, former Methodist missionary in Soochow, on September 14 in Fayette, Missouri; Miss Mary Alice Green, formerly Methodist missionary in Changchow, Kiangsu, on April 2.

Gladys Aylward, heroine of the well-known book *The Small Woman*, is now touring America under the auspices of World Vision, Inc. (Address: Box O, Pasadena, Calif.), and is available for speaking engagements. After February 10 she will be in Canada (Canada address: World Vision of Canada, Box 181, Sta. K, Toronto 12, Ont.)

CHURCH NEWS

A party of 23 Christians from Nanking (including pastors and Seminary personnel) visited Shanghai and Soochow June 22-26. In Shanghai they saw a number of officially sponsored exhibits, and the report gives most space to the Catholic Exhibit, which, the writer says, showed most clearly the reactionary nature of the Vatican, the hypocrisy of Catholic good works, and the hard life of the nuns. They were also much impressed with an Export Exhibit, although at about that time Hong Kong was reporting that exports from mainland China were almost at a standstill.

A Shanghai report states that about 120 pastors and Bible women are organized into a volunteer working corps. They have been assigned to the task of packaging Jen Tan pills. Missionaries will remember advertisements of Jen Tan as a very popular patent medicine (just what it does for you I don't know, it may be something like aspirin), and its production is now under government supervision. The news item shows that those who do the packaging feel that they are in that way contributing to the physical well-being of the millions who take these pills.

The Three Self Committee of Kunming met June 26-28. Sun Shou-hsing was elected Chairman for the coming year. The manual work being done by pastors was reported on. They are working together with Catholic priests in a paper board factory. They are also raising chickens and rabbits, and planting all available land to vegetables. 52 persons were present at this meeting.

The Tsitsihar (Heilungchiang) Three Self Committee met for two days May 25, 26 and spent most of the time discussing how pastors should improve themselves by manual labor. It was noted that the attitude of some of the pastors was very backward.

A Tien Feng writer on the subject "God So Loved the World" points out that "the world" includes Negroes and then goes on to castigate American Christians for their un-Christian attitude toward Negroes.

In the September 8 Bulletin a year ago we reported on the arrest of several True Jesus Church leaders in Central China. On October 31, 1958 26 more True Jesus Church leaders,

this time in the Wuhan area, were arrested and charged with being counter-revolutionaries. Isaac Wei and John Chiang are denounced in particular, and the Yangtze Daily of November 5, 1958 goes so far as to say, "The members of the Standing Committee of the National Headquarters of the True Jesus Church have all been special agents, traitors, former Kuomintang military officers and counter-revolutionaries." The newspaper notes that Li Cheng-ch'eng, former Vice-Chairman of the National Headquarters, had previously been arrested. "The leadership of the True Jesus Church on all levels has been in the hands of these counter-revolutionaries and rotten elements." On November 2, 1958, a mass denunciation meeting by all religions was held in Wuhan against these leaders, with a reported 1,800 present.

It is reported that of the six Russian Orthodox Churches in Shanghai, only one is now functioning as a church, and it has less than a hundred worshippers. This fact may be connected with the mass emigration of White Russians reported under GENERAL NEWS. Services are conducted by an Orthodox bishop, assisted by a priest and a deacon, all of Chinese nationality.

GENERAL NEWS

Church World Service, in cooperation with the World Council of Churches, has been for some years carrying on negotiations regarding the Russian refugees stranded in China. An unexpected loosening in the situation resulted in 500 of the so-called Sinkiang Group of White Russians arriving in Hong Kong during September, and more are on their way from Shanghai. Plans are being made for their transportation and resettlement in Brazil and Argentina.

The stock Chinese answer to Indian charges of territorial aggression is succinctly repeated by Endicott in his September Newsletter: "In the heyday of British imperialism, 1914, a British ruler of India drew a line around the northern borders of India and said, 'This is ours'. Those were the good old days when a popular navy ditty had a chorus which roared, 'We haven't got all the world as yet, but we're getting it by degrees.' (Endicott fails to point out that the only singers of that sentiment today are the Communists.) The Chinese never agreed to that line and there has been no negotiation and no survey or proper map making ever since. Quite obviously then it is a matter for negotiation."

Virginia Cheng, Canadian-born wife of a Chinese engineer, writes from Peking about working on a building construction site. "All intellectuals do a certain amount of physical labor a year now, usually a month, two weeks at a time, regardless of rank. . . . We did the unskilled odds and ends of which there are many on a construction site. Aside from physical labor we ran a social service which looked after seeing that the workers had water to drink on the spot without having to run around after it. . . . We wrote letters home for them and mended their clothes, because most of them are not residents of Peking." In the same vein David Crook tells of a Sorbonne graduate, formerly very fastidious, who now packs the dung around seedlings as lovingly as a mother pats her baby, and then comments, "In fact, the change in attitude towards manure has become a yardstick with which to measure the distance travelled from the ivory tower. He calls this 'the new robustness.'"

A Hong Kong merchant who visited the mainland in June was shocked at what he saw. "Not a single item of goods was on sale and everybody looked under-nourished," he said. He ascribed this to the stress that has been laid on military construction, with the result that the production of consumer goods has fallen way behind.

A June news item in the Peking People's Daily states that a recent Directive Concerning Education Work issued by the CCP Central Committee and State Council prescribes that "all institutions of higher education should enforce the system of vesting responsibility in a school committee led by the school Party committee; that the system of vesting responsibility in one man is unsatisfactory, because it is liable to be divorced from Party leadership."

How were the sparrows killed in the anti-sparrow campaign? A visitor to the outside from Peking described the method as follows: Every tree, bush and rooftop had a person assigned to beat on it and keep birds from alighting there. Before long the birds were so exhausted that they had to light on the ground where they were easily beaten to death. Incidentally, many desirable birds were eliminated along with the sparrows.

This same visitor, in speaking of the constant parades, said that the young people who took part in them carrying banners and shouting slogans often got them mixed up, giving the wrong answers, and thus showing that they did not know what this particular demonstration was about.

Whenever the owner of real estate in China succeeds in selling any of it, he is required to invest a considerable part of the proceeds in ten year Government bonds.